

# HOW BEAUTIFUL UPON THE MOUNTAINS

*A Centennial History of Wasatch County*



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WASATCH COUNTY CHAPTER  
DAUGHTERS OF UTAH PIONEERS

## CHAPTER ONE

### *In the Beginning*

"We'll find the place which God for us prepared,  
Far away in the West;  
Where none shall come to hurt or make afraid;  
There the Saints will be blessed."

The soft strains of the congregational singing ended and the small group of worshippers bowed their heads in prayer.

"Father, we thank thee for peace in these valleys of the tops of the mountains," spoke William Wall, presiding elder of Provo Valley. His voice filled the small meeting house with expressions of gratitude for blessings enjoyed by the saints who lived in the valley. As those in the group joined in speaking "Amen" at the end of the humble prayer, each heart echoed gratitude for the blessings of a happy life.

Blessings?

They were seated on rough-hewn log benches placed in a 20 by 40 foot log hut with a dirt floor and two fireplaces one at each end of the room. All their seed had been dropped into hastily plowed furrows with a fervent prayer that frosts would not come quickly. Their log homes, plastered with mud, needed new roofs after heavy rains. And there was always the threat of attacking Indians.

Yet, as they sat in the log meeting house they raised their voices in song and prayer, expressing humble appreciation for the blessings they had been given by Almighty God.

The year was 1860 and the rough wilderness country of what was then called Provo Valley had been under the taming hand of settlers for about a year. During the Spring of 1859 the first permanent settlers had crossed to the eastern slopes of the Wasatch Mountains to establish homes and farms in the valleys of the Provo River headwaters.

In that first year the struggles of settling a new land challenged the stamina and faith of even the most hardy pioneers. Yet their physical courage and spiritual strength enabled them to lay the foundation of a valley that has been marked during the years by peace, modest prosperity and abiding spirituality.

It is believed that the first white men to travel through Wasatch County were Catholic priests. Through the conquests of Hernando Cortez, Spaniards claimed the western part of the United States and in 1776 a party of explorers headed by two Franciscan friars traveled through the northwestern areas of the county.



From the descriptions of the journey left by Fathers Francisco Antanasio Dominguez and Silvestre Velez de Escalante, the group is believed to have traveled along the Strawberry, through Diamond Fork into Spanish Fork Canyon and then to the shores of Utah Lake.

Between this visit in the summer of 1776 and the beginnings of settlements in 1858 only hunters and trappers frequented the area in search of beaver and mink. Often they followed the trails and footpaths worn into the earth by Indians.

The settlers who moved into Wasatch County and claimed its land were members of The Church of Jesus Christ of Latter-day Saints. Their settlements near the Great Salt Lake, as well as subsequent colonizing efforts in outlying areas, were not chance events.

Persecution and misunderstanding had forced members of the Church to leave their homes and community life in Nauvoo, Ill., the place which the saints called their "City Beautiful." Through the vision and leadership of President Brigham Young, the pioneering members of the Church trudged thousands of weary miles from Illinois, across the plains states, and into the Rocky Mountains. The first company entered the Salt Lake valley on July 24, 1847.

In the mountain country, which they named the Territory of Deseret, the industrious pioneers turned water onto the parched, desert soil and fruitful fields resulted. Timber and stone were taken from the surrounding hills to erect homes and church buildings. An active commerce grew up that made the area the literal crossroads of the west.

As the central settlement of Salt Lake City became established, President Young encouraged the saints to colonize the outlying areas of the Territory. The new settlements strengthened the territory, broadened the influence of the Church and opened up new farmlands for the thousands of Saints who were arriving in the area each month.

During the first decade of colonizing, President Young called settlers to move into southern and northern parts of the territory. Major settlements were established in St. George in the south, Manti and Provo in the central area and Logan and Cache Valley in the north.

In the Provo area, settlers began moving in about 1849. The city grew until about 1857 when some of the townspeople felt that all the choice land had been claimed. Newly arrived settlers began looking toward "greener pastures" on the other side of the Wasatch Mountains.

One summer Sunday morning in 1857 a group of workmen at a sawmill in Big Cottonwood Canyon, southeast of the Salt Lake Valley, decided to spend the day looking at the rumored "paradise land" nestled in the tops of the Wasatch range. The men, Charles N. Carroll, George Jacques, James Adams and others, hiked to the summit of the range and brought back glowing reports of a desirable agricultural valley.

Rumors still existed that there was frost in the valley during every month of the year. However, the favorable reports of the sawmill workers, and others, made many people anxious to settle in the area. Thus

it was that during the Spring of 1858 a group of cattlemen in Provo drove a herd of stock through the canyon and established some ranches at the south end of the valley. Those in the group included William Wall, George W. Dean, Aaron Daniels and a few others. With an eye toward keeping their cattle in the valley during the winter these men harvested a large crop of meadow hay.

During the Spring and Summer of 1858 a number of persons explored the area and decided it would be a satisfactory place to settle.

The first steps toward settlement came in July, 1858, when a party headed by J. W. Snow, county surveyor in Provo, went to the valley and laid out a section of ground just north of the present site of Heber City. Twenty-acre tracts were surveyed and each man in the party selected his farm.

Having decided to settle in the valley, the men turned their attention to the feasibility of constructing a road through Provo Canyon. As early as 1852, an explorer, William Gardner, had recommended that such a road be constructed. Then in 1855 the Territorial Legislature enacted a measure empowering Aaron Johnson, Thomas S. Williams, Evan M. Green and William Wall to construct a road from the mouth of Provo Canyon in Utah County to the Kamas prairie. From there it was to travel northeasterly on the most feasible route until it intercepted the main traveled road from the United States to Great Salt Lake, near Black Fork in Green River county.

Unfortunately, this road was never begun. Misunderstandings with federal officials resulted in the appointment of Alfred Cumming as the territorial governor in 1857. He was escorted into the Utah territory by federal troops commanded by Gen. Albert Sidney Johnston. The presence of federal troops gave the Mormon people more to think about than building the road.

By mid-1858, however, the troops were peacefully garrisoned at Camp Floyd near Utah Lake and the Mormon people had returned to normal living.

With cattle grazing on the Wasatch lands, and with ranch sites already surveyed, the need for a road again became an issue of primary importance. To win support for the project, a group of Provo men took the matter to President Brigham Young and explained both the hardships and the advantages of building such a road. The Church President favored the project and called a meeting in the bowery at Provo on June 6, 1858. He said at that time:

"A road up Provo Canyon is much needed, and we want ten or twenty companies of laborers to go on it forthwith in order to finish it in about fifteen days so that you can go into the valleys of the Weber where there is plenty of timber.

"I understand that a company has been chartered by the legislative assembly to make that road. If those men will come forward we will take the responsibility of making it. We shall need about 500 laborers."

James  
Chauncey  
Snow



The Provo Canyon Company was formed the next evening, with President Young himself subscribing for 200 shares of stock. Feramor Little was named superintendent of the project with W. G. Mills as clerk. A company of laborers was formed and work began on the road.

As the wagon ruts through the canyon were formed into a road, the laborers faced the necessity of building a bridge over the Provo River. It was decided to place the bridge near the mouth of the canyon, and engineering work was begun immediately by Henry Grow, who later won fame for his construction of the Salt Lake Tabernacle.

When the bridge was completed in October of 1858 the Deseret News said in its edition of Oct. 13, 1858, that the bridge was "substantially and neatly made and calculated to be of service for many years to the inhabitants of Utah County."

While the road saved many miles for transcontinental teamsters and travelers in and out of Utah County, its most important contribution came in opening up Wasatch County for permanent settlement.

## CHAPTER TWO

### *...And There Was Life in the Valley*

Winter in the mountains and valleys of Deseret was a test of faith and stamina for the pioneer Saints. Snows and bitter, blowing winds came early and lasted long. In the high valleys of the Wasatch the frosts were heavy in September and snows were on the ground in October. Spring sunshine rarely melted the earth's snow crust until late March or April, leaving only about five summer months to prepare for cold, ice and snow all over again.

Anxieties about the weather were sharply accentuated for some 11 pioneer families in Utah Valley during the winter of 1858-59, for they were making plans to move into new homes high in the Wasatch mountains when Spring came.

The road through Provo Canyon had been finished before the snows fell and a bridge spanned the Provo River. With the decision made to move into the valley, they spent the short days and long, crisp winter nights in building furniture and making clothes. Plows had to be sharpened and harrows made ready for the sagebrush and soil of the new country. Wagons had to be repaired and those who lacked teams had to acquire them.

William Meeks was appointed leader of the group and they met frequently under his direction to ask the Lord to bless them in their preparations. Their constant prayer was that the elements would be tempered so they could mature crops and sustain themselves and their families in the new country.

Spring came late in 1859 and it was the last day of April before the group of 11 men with their three wagons and teams of oxen could leave Provo.

Families of the men had agreed to remain behind in Provo until log cabins could be built and other preparations made for their coming. Tearfully, the wives and children stood by that April morning as they watched their husbands and fathers start out toward Provo Canyon and a new life.

Facing the uncertainties of the venture were Thomas Rasband, John Crook, Charles N. Carroll, John Carlile, John Jordan, Henry Chatwin, Jesse Bond, James Carlile, William Giles Jr., William Carpenter and George Carlile.

Winter and the forces of nature had played havoc with the road in many places and traveling was slow. In addition, several snowslides blocked the route, making the journey hazardous as well as exhausting.



Dirt floors, dirt roofs and mud packed between the logs were the order of the day.

When the crops were planted and the log huts prepared, the men left the valley and went back to Provo where happy families greeted them with shouts of "How's the weather?" and "When are we going?"

With wives, children, cows, pigs, chickens and all their earthly possessions packed, the original company started out and were joined by others who were cheered by the reports of a good summer and plenty of farming land and irrigation water. Some of the additional families who came were Thomas H. Giles, John Giles, Hiram Oaks and George Carlile.

During that first summer, some 1,000 bushels of grain were raised in the valley. Though some of the wheat crop was injured by early frost, it could still be made into flour and the settlers rejoiced for the blessings of the harvest. Because the nearest gristmill was in Provo and a four-days' journey away, many of the people ground flour in small hand mills or boiled the wheat and ate it whole with milk.

With the crops in and summer on the wane, dread winter again loomed up before the people. Farming efforts had been to raise wheat and other crops to sustain human life, and so before winter came it was necessary to cut meadow hay and swamp grass for cattle wherever it could be found. All of it had to be cut by hand with a scythe, which proved to be the hardest work of the summer.

Many of the men who had come to the valley during the summer and raised their crops decided that they would return to Provo for the winter rather than provide hay for their cattle and be shut out from the rest of the world for the long winter months.

However, 18 families had cast their lot with Provo Valley and through the winter they stayed. These families, according to the journal of John Crook, were Thomas Rasband, John Crook, Charles N. Carroll, John Jordan, Alexander Sessions, Bradford Sessions, Hiram Oaks, John Lee, Richard Jones, James Davis, William Davidson, James Laird, John Sessions, Elisha Thomas, James Carlile and George Carlile. Jane Clotworthy and Elizabeth Carlile were both widows. Charles C. Thomas, unmarried, lived with his brother Elisha. No record is made of the exact number of women and children.

The first birth among the settlers in the valley occurred in November. The child, a daughter of William Davidson and his wife, Ellen, was named Timpanogos, the Indian name for the valley and the prominent mountain that lay at the west.

For those who remained, the first winter in the valley was a long and dreary one. The snow fell early and was several feet deep. For nearly four months they were without communication from the rest of the world.

At Christmas time, however, a group of young people from Provo braved the weather and came through the canyon by sleigh and spent the holiday season with the families in the valley. They soon left and no one else came into the valley until the snows melted.

Their being shut out from the rest of the world did not mean that the settlers spent the winter days and nights with long faces and twiddling thumbs. Quite the opposite. Meeting in the various log homes, they held Church meetings each Sabbath day and during the week gathered for singing, dancing and dramatics.

As the Spring of 1860 neared they hopefully looked for signs that winter was leaving and warm weather was on its way. By the end of March when the snow was still as deep as ever and no signs of Spring were evident, some began to get discouraged. It was finally determined that all would meet at the home of Thomas Rasband where a meeting would be held and the help of the Lord sought.

Those present reported that during the meeting they prayed sincerely and earnestly that the Lord would cause the snow to melt and Spring to come so that their famished oxen and cows might get grass to eat and that they could plant their crops and be in touch again with their friends in the lower valleys.

Before the meeting was dismissed there was water dripping from the eaves of the house and Spring was born in the valley.